Lesson - 7 Part-1 Mohan and Usha

In this lesson, the student is introduced to the concept of past tense. The lesson is presented through a story. The thoughts mentioned herein are those of "Sanathana Dharma" as found in the ancient texts from India and relate to the creation of the universe.

It is late in the evening, around 8.00PM. Usha and her younger brother Mohan have finished dinner and are watching TV. They get bored with what they see.

मोहन् - भगिनि , अहो कथं इदं पश्येव ?
अत्र सदा चलच्चित्रस्थं गानं नर्तनं च ।
Sister, Oh! How can we watch this?
Always songs and dances from movies.

उषा - आं, तर्हि किं कुर्वः ? पितामहं पृच्छावः ।
सः आवयोः कामपि कथां वदेत् ।
Yes, what shall we do then ?
(let us) ask Grandfather. He will tell
us a story.

मोहन् - सम्यक्
Good

---------They go to their Grandfather--------

मोहन् , उषा - तात तात ! कथां वदतु कथां वदतु ।
Grandfather, tell us a story, tell us a story.

पितामहः - कां कथां श्रोतुं इच्छथः ?
भगवत्कथा वा , पञ्चतन्त्रं वा , उत अन्या वा ?

What story do you wish to hear,
about God, Panchatantra or something else?

उषा - भवान् पूर्वं अवदत्किल , कथं पुरा भगवान्
ब्रह्माण्डं असृजत् इति । तां कथां कथयतु ।

Once you mentioned how the Lord created the universe. Tell that story.

पितामहः - अस्तु अस्तु , एकाग्रतया शृणुतं । पुरा ....
Well, well, Listen attentively. Long time ago.....

मोहन् - सहस्रवर्षेभ्यः प्राक् ?
A thousand years ago ?

पितामहः - न केवलं सहस्रवर्षेभ्यः प्राक् ,
किन्तु कोटिकोटि वर्षेभ्यः अपि प्राक् ।
कालस्य गणनां अन्यस्मिन् दिने वदामि ।

Not merely a thousand years ago, but crores of years ago. Another day I will tell you how to reckon Time.

Lesson-7 Part 2. Avyaktam

पितामहः - सदेव आदौ इदमग्र आसीत् ।

In the beginning, only "Sat", the Supreme Being was there.

मोहन् - तात तात , सत् इत्यस्य कोऽर्थः ?
Grandpa, What is the meaning of Supreme Being (here)?

पितामहः - सत् इति केवलं चैतन्यं एव आसीत् ।
तदानीं दिक् , कालः वस्तु वा किमपि न आसीत् ।

Sat, only pure conciousness, was present. At that time, there was no space, time or matter.

तदा कालस्य स्फुरणमपि नासीत् ।
यदा सृष्टेः समयः अभवत् तदा तच्चैतन्यस्य इच्छा अभवत् । इदानीं सृष्टिं समारभे इति ।

At that time, there was not even the perception of time. When it was time for creation, the desire arose in the Supreme Being.
I shall start creation.

पितामहः - ततः तत् अव्यक्तं अभवत् ।

Then the Supreme (being) transformed itself
into the "Avyakta" form.

उषा - अव्यक्तं इति किं ?
What is Avyaktam ?

पितामहः - अव्यक्तं इति यत् इदं तत् इति स्पष्टतया
न निर्णेतुं शक्यं तत् ।

That cannot be clearly ascertained is called
Avyakta.

यत् इन्द्रियैः द्रष्टुं शक्यं तत् व्यक्तं ।

That which can be perceived by the senses is
called Vyaktam.

अव्यक्तस्य तत् स्वरूपं इन्द्रियैः न द्रष्टुं शक्यम् ।

तस्मात् अव्यक्तं इति नाम ।

That form of the Supreme Being cannot be
perceived by any of the senses. So it is called
Avyaktam.

Lesson-7 Part-3 Creation

मोहन् - तात तात , किञ्चिदपि न अवगच्छामि ।

Grandfather, I don't understand anything !

पितामहः - तिष्ठ तिष्ठ , अवधानेन शृणु ।

Wait Wait, hear patiently.

सम्यक् अवगच्छेः।

You will understand well (it will be clear)

पितामहः - ततः परं तस्य सतः अव्यक्तं
स्वरूपं भेदज्ञानाय योग्यं महत् अभवत् ।

Then, the form prone to differentiation
began to manifest. Then the Avyakta
form of the Lord changed to the form
of Mahat.

उषा - महत् इति किं ?
What is Mahat ?

पितामहः - महत् इति न किमपि वस्तु ।

परन्तु समष्ट्यात्मनः

ब्रह्माण्डस्य सृष्टेः पूर्वस्वरूपं महत् इति ख्यातम् ।

Mahat is not any matter (which you see). Mahat is the state of the Supreme being before the creation of the Universe, (referred to as the whole - yet to take different forms).

ततः परं तत् महत् अहङ्कारः अभवत् ।

Then the Mahat form became the Supreme Ego.

अहङ्कारः त्रेधा व्यभजत् ।

The Ahankara divided into three.

ते सात्विकराजसिकतामसिकाहङ्काराः ।

They are Satvik Rajasik and Tamasik Ahankaras.

मोहन् - तमः इति ?

Thamasa means ?

पितामहः - तमः इति अन्धकारः ।

Thamas is Darkness.

अत्र अन्धकारः न प्रकाशस्य अभाववत् ।

Here, Darkness is not like the absence of Light.

परन्तु , चैतन्यस्य प्रायः अप्रकाशतां एव ज्ञापयति ।

But it shows the near absence of Conciousness.

Lesson-7 Part 4 The five elements

पितामहः - तामसाहङ्कारात् घनीभावेन पञ्चभूतानि अभवन् ।

From the Tamasa Ahankara emerged the five prime elements by becoming gross (visibly big)

उषा - कानि एतानि भूतानि ?

What are these elements ?

पितामहः - आकाशः , वायुः , तेजः , उदकं, एवं पृथिवी ।

Ether (Space) , Air, Fire, Water and the Earth.

प्रथमतया आकाशः आविरभवत् ।

तस्य शब्दः एव गुणः ।

First emerged the element called Akasa or Ether.

Its quality is Sound.

तस्मात् आकाशात् वायुः अजायत ।

From Ether(space) emerged Vayu or motion.

तस्य वायोः द्वौ गुणौ । शब्दः एवं स्पर्शः च ।

Vayu possesses two qualities. Sound and touch (feeling)

वायोः तेजः अभवत् । तेजस्य त्रयः गुणाः।

शब्दः स्पर्शः रूपं च ।

From Vayu came Tejas. It has three qualities, Sound, touch and Form.

तस्मात् उदकं अजायत ।

उदकस्य चत्वारः गुणाः ।

From it came Water. Water has four qualities.

शब्दस्पर्शरूपरसाः । ततः पृथिवी अभवत् ।

Sound, touch, form and taste are they.
Finally came the Earth.

तस्याः पञ्च गुणाः उपरि उक्ताः चत्वारः

गुणाः एवं गन्धः अपि च ।

It has five qualities. In addition to the above four, the quality of smell.

Lesson 7 , part-5

मोहन् - एतानि भूतानि कानि ?

यानि वयं पश्यामः ?

What are these elements ? Those which we see ?

पितामहः - न, एतानि सूक्ष्मभूतानि ।

No, these are subtle elements.

यदा एतानि सूक्ष्मभूतानि परस्परं मिश्री भवन्ति,

तदा अस्माकं दृष्टिगोचराणि भनन्ति तानि

लौकिकभूतानि ।

When these subtle elements combine with each other, they become perceivable by us: the worldly elements.

एवं प्रकारेण अस्माकं दृश्यमानं इदं जगत् अभवत् ।

In this manner the visible universe was formed.

पितामहः - अद्य अत्रैव समापयामः ।

Today we shall conclude with this.

मोहन् - अत्रैव समापयति किं ? कथं सूर्यः , चन्द्रः , भूमिः एवं देवमनुष्यादयः प्राभवन् ?

Are you going to stop here ? How were the Sun, Moon, Earth and the Devas, Humans were created ?

उषा - न न , मानुषमृगादीनां सृष्टिः कथं अभवत् ?

No No, How did the creation of humans and animals take place ?

पितामहः - इदानीं अतीव विलम्बः अभवत् ।
युवां निद्रातुं गच्छतम् ।
अनन्तरं अन्यस्मिन् दिने सर्वं वदामि ।

It is quite late now. You two go to sleep. Another day I will tell you everything.

Lesson-7 Grammar: Part-1

This lesson has introduced many new concepts to the student. Among these, the concept of sandhi सन्धिः will be taken up for discussion now. (Since this concept is very important, a separate lesson is planned to provide additional details. The presentation here will suffice to give the student an idea of the formation of सन्धिः)

It is a common practice in Sanskrit to present combinations of words as a single word. What this means is that in a sentence two or more words may be written together as a single combination replacing the original individual words. So what may be seen as a single word in a sentence could well be the combination of of more than one word which could well have been used independently in the sentence.

When words are combined, Vowels may combine leading to Vowel combinations called स्वर सन्धिः or consonants may combine leading to हल् सन्धिः. Let us now look at some of the words used in the lesson.

The word स्पुरणमपि is obtained as a combination of स्पुरणं and अपि

Thus स्पुरणं + अपि = स्पुरणमपि

Other examples are:

न + आसीत् = नासीत्

The word गजाननम् means elephant faced and is actually a combination of

गज + आननं = गजाननम्

So one can see that a word ending with vowel अ or आ and a word beginning with vowel अ or आ results in आ as the combination.

This is true also when the both the combining vowels are अ . Look at an example:

हिम + अचलं = हिमाचलम् or snow clad mountain.

The student may well ask at this point, how does one find out if a given word is actually a combination of other words. That is, are these rules to separate out a given word into more words? The answer is that one must have knowledge of the words forming the sandhis, which comes only after periods of training in the language. We shall therefore give only the rules for combining words.

Combining consonants.

The word तच्चैतन्यं is obtained by combining तत् and चैतन्यं. This is an example of hal sandhi or consonant combinations.

Here are a few more examples.

तत् + चिन्तनं = तच्चिन्तनं

आविर् + अभवत् = आविरभवत्

काम् + अपि = कामपि

The consonant sandhi are quite complicated and we will not be able to deal with them in any detail except to indicate some and show the manner in which the sandhi is formed.

अवदन्किल is the combination of अवदन् and किल. In this case, when the consonants combine they merely form a conjunct.

i.e. न् + कि = न्कि

likewise भगवन्शृणु is भगवन् + शृणु

मन्त्रिन्वद is मन्त्रिन् + वद

Let us look at इदमग्र आसीत्

This is a combination of इदम् + अग्रे + आसीत्

Note that the text combine अग्र where as we have split it as अग्रे. The rule for sandhi in this case says that when the swara ए is followed by the long vowel आ, the ए becomes अय् and य् becomes silent.

Thus अग्रे becomes अग्र. Here अग्र means first.

इदम् + अग्रे follows the same principle as mentioned earlier and would become इदमग्रे if not followed by any word beginning with अ. ex. इदमग्रे भवति

When however the same ए if followed by the short vowel अ , the अ will become silent in the combined word.

Ex: इदमग्रे + अभवत् -> इदमग्रेऽभवत्

Note that between ग्रे and भ a special symbol has been written.

This symbol known as the अवग्रहः (avagraha) denotes that in the combination the swara अ has been rendered silent but will appear when the words are split and pronounced separately.

We have now seen a few examples of combinations involving ए as the initial or first vowel. If the second word begins with a swara (vowel) different from अ , the ए in the first word becomes अ and the swara in the second word is retained as it is.

When the swara in the second word is अ it is rendered silent but shown through the ऽ avagraha symbol which looks similar to the english letter s.

The student may keep in mind the fact that sandhis involving ए as the ending vowel in the first word

will in general change to अ .

More examples of sandhi.

इत्यस्य is इति + अस्य

अत्यल्पम् is अति + अल्पम्

इत्यादि is इति + आदि

The coombinations of इ and अ results in य.
Consider a new case.

कोऽर्थः कः + अर्थः

In this particular instance, the sandhi between कः and अर्थः takes the form कोऽर्थः. This is quite a common case of sandhi involving the visarg.

Whenever a combination of a consonant with Visarg occurs before a short अ, it will take the form ओ. As explained earlier, the avagraha denotes the silent अ and when the combined word is split the अ will come back to the second word.

At this point, the student will do well to remember the different types of sandhis by memory, even though there are rules expounded in the Vyakarana of Panini as to how such sounds are derived. It is beyond the scope of this short course to go into the finer details of the sandhis at this point. There will be a separate lesson devoted to this topic.

Examples of combinations involving a change of consonants.

सदिति सत् + इति

तदिति तत् + इति

तदेव तत् + एव

तदपि तत् + अपि

तदुक्तं तत् + उक्तं

One may take it in general that the consonant त ending a word followed by any vowel(short or long) in the next word will transform into a द.

दिक्काल दिक् + काल is a single consonant sandhi.

अत्रैव अत्र + एव

The general rule is to change ए or ऐ ending a second word to ए , when the first word ends in अ or आ :

ममैव मम + एव
यदैव यदा + एव
ममैक्यं मम + ऐक्यं

General caution on sandhis.
Please note that splitting a word cannot be done arbitrarily. It would require a lot of reading and practice and sizeable vocabulary on the part of the student.

For reference and also to present the intricacies of sandhis has been derived from the information provided in the Sanskrit Reader prepared by the Samskrit Education Society.

For this reason the student should not attempt to split any word into constituent words, until his/her understanding of the language is good and he/she is familiar with many roots from which words are derived.

Lesson-7 Grammar: Part-2
1.Word repetitions:
तिष्ठ तिष्ठ , अस्तु अस्तु etc.,
These repetitive words are frequent in Sanskrit and other Indian languages as well. One finds them used in conversations. There are generally no rules about which words can repeat. Typically when a person answers a question with a single word or commands one with a single word, such repetitions are heard. It is common practice for many Indians to retain this in their converstions in English too ! You might find someone saying wait wait, no no, good good etc. Amusing is it not ? yes yes !

तिष्ठ means wait and अस्तु means alright or yes.

2.Negation of nouns.
It is to Sanskrit that most ancient languages have

their tradition of negating a noun by the additions

of a short vowel अ as a prefix.

ex: व्यक्तम् - clear, manifested, perceivable clearly
by the senses.

When अ is added as a prefix the word becomes

अव्यक्तम् - unclear

Other examples are:

सत्यम् - Truth असत्यम् - Falsehood

मरणम् - death अमरणम् - immortality

Now, when the noun begins with a Swara

(i.e.vowel) the अ prefix becomes अन् .
These are some examples:

अन्तम् - end, अनन्तम् - endless

ऋतम् - Truth अनृतम् - false

(note ऋ is a swara)

उष्णम् - heat अनुष्णम् - lack of heat

The reader's attention is drawn to the presence
of similar usage in the Romantic languages
and English as well.

Theist	atheist
gnostic	agnostic
aerobic	anaerobic
official	unofficial
ending	unending

A Word of Caution
The student is advised that he\she should remember
that the meaning of a word is negated with the
prefix अ only when the word is a noun or adjective.
Any word beginning with अ is not a negation of the
word without the अ. When अ precedes a verb, the
meaning may be different. The student is informed
that most verbs in their simple past tense take the
prefix अ . This will be explained later in the course
of the lesson. We did see however in lesson 2 that
the prefix आ (long vowel) will give the opposite

meaning of the verb as in the example:

गच्छति	आगच्छति
goes	comes
नयति	आनयति
takes along	comes back with

For the beginner who is eager to speak Sanskrit as quickly as possible, some of these discussions may seem unimportant. Yet these points are given primarily to reinforce the idea that many words in Sanskrit are built from related words and in all cases from fundamental roots.

Lesson-7 Grammar: Part-3

In this lesson, a few examples of what are known as समासाः have been used. A समासः is basically a combination of two nouns, adjectives or nominal stems. A detailed explanation of समासाः is beyond the scope of this on-line series of lessons. The student is however introduced to the concept through examples used in the lesson.

The word महत्स्वरूपम् is a combination of two nouns महत् and स्वरूपम् . The components of the word are in neuter and are in the nominative case.
This is an example of द्वन्द्वसमासः .

Consider the somewhat long word:
सात्विकराजसिकतामसिकाहङ्काराः
This is a combination of
सात्विक अहङ्कारः राजसिक अहङ्कारः
and तामसिक अहङ्कारः
When joined together, the three attributes of the same noun अहङ्कारः , which means self or ego, will naturally become plural. so the ending becomes
अहङ्काराः
Also note the सन्धि in the final part of the word

तामसिकाहङ्काराः .The word तामसिक and अहङ्काराः combine into तामसिकाहङ्काराः.

Let us see another example:

देवमनुष्यादयः is देव + मनुष्य + आदयः

This word means the Gods, the humans and others. In the English language, one would probably write this as gods, humans, etc.

Consider the word:

शब्दस्पर्शरूपरसाः This will be identified as

शब्दः + स्पर्शः + रूपः + रसः

This is another example of a samasa similar to महत्स्वरूपम् explained earlier. Here four nouns have been combined into a single word. However note the difference in this example. The final component noun रसः is ending as रसाः in plural. This is the indication that all the four nouns are taken together.

In the previous example of महत्स्वरूपम्, the component महत् was actually an adjective of the noun स्वरूपम् and so together they formed a Nominative singular. In the present case however, शब्दः, स्पर्शः, रूपः and रसः are distinct and independent from each other. Collectively they form one word in plural.

Use of respectable form भवन्तः (भवान्)

The student will note that the children when addressing their grandfather, use the respectable form of addressing a person. This is not really very common. However most children in India were taught to use the respectable form with all elders. So instead of saying त्वं, the child addresses the grandfather as भवान् .

Difference between इत्यादीनि and इत्यादिः

Both words are used to signify the meaning of etcetera (and so on, & others). However, unlike in

English the singular and plural are differentiated. For instance, if one were using a string of singular words such as

अश्वः, गजः .... then इत्यादि would be used to signify etcetera. When used in the context of a string of words in plural form like फलानि , पुष्पाणि ......

then इत्यादीनि would be the correct usage.

इत्यादयः is the adjective form.

Lesson-7 Grammar Part-4

Deriving nouns and adjectives from other nouns :

In Sanskrit, one can derive nouns and adjectives from other nouns by slightly transforming them.

Let us look at

रामः दशरथस्य पुत्रः ।

Rama (is) Dasaratha's son.
We can say this as:

रामः दाशरथिः

where दाशरथिः denotes Dasaratha's son.

Likewise

लक्ष्मणः सुमित्रायाः पुत्रः would become

लक्ष्मणः सौमित्रिः

The student will observe that such derivations generally apply to the genitive case where a noun is derived to indicate something relating to or derived from it.

In the Upanishads, one finds the name गार्गी (gargi).

This is derived from गर्गस्ये.

गर्गस्ये पुत्री गार्गि । Similarly in Kenopanishad one sees हैमवती which is derived from

हिमवतः पुत्री हैमवती

In our lesson, the terms सात्विकः is derived from the सत्व which denotes a gentle or good quality. An ahankara which partakes of the satvaguna is

सात्विकाहङ्कारः (note the sandhi).
Similarly words are derived from the qualities
रजस् and तमस् respectively.

Let us look at some other interesting derivations.
शुनः means dog and पुच्छम् means tail. Thus
शुनःपुच्छम् means dog's tail. If a word is derived from
शुनःपुच्छम् then it would be शौनःपुच्छम् .

Consider another example. The idea of a gedanken experiment is from Einstein. It is a thought experiment performed by the mind. Let us see how we will derive the word for it in Sanskrit.
In Sanskrit, mind is मनस्. Any activity relating to the mind may be termed मानसम् and the gedanken experiment may therefore be termed as
मानस यज्ञ . यज्ञ means an activity to achieve something, typically a religious activity aimed at the well being of the society.

Another example is श्रौतकर्म, an activity ordained by the Vedas. श्रुति means the vedas and श्रौत means from the, of the, by the Vedas.

Lesson 7 Principles of Sandhi

This section deals with the basic rules of Sandhi. When two words in Sanskrit are combined to form one word, the rules specify the transformations that must be applied depending on the vowel in the last letter of the first word and the vowel in the first letter of the second word.

Another section in this lesson deals with many examples taken from the lesson itself. Given below are the most important rules to be followed.

1. स्वरसन्धिः

Specifies the rules for combining short and long vowels.

अ+अ=आ, अ+आ=आ, आ+अ=आ, आ+आ=आ
इ+इ=ई, इ+ई=ई, ई+इ=ई, ई+ई=ई
उ+उ=ऊ, उ+ऊ=ऊ, ऊ+उ=ऊ, ऊ+ऊ=ऊ
ऋ+ऋ=ॠ

2. गुणसन्धिः

Rules to be applied when अ /आ combine with
इ , उ , ऋ and ऌ

अ+इ=ए , आ+इ=ए , आ+ई=ए , अ+ई=ए
अ+उ=ओ , आ+उ=ओ , अ+ऊ=ओ , आ+ऊ=ओ
अ+ऋ=अर् , आ+ऋ=अर् , अ+ऌ=अल्

3. वृद्धिसन्धिः

Rules to be applied when अ /आ combine with
ए ऐ ओ and औ

अ+ए=ऐ , आ+ए=ऐ , अ+ऐ=ऐ , अ+ओ=औ
आ+ओ=औ , आ=ओ=औ , आ+औ=औ

4. यण्सन्धिः Sandhi that results in य

इ+अ=य , इ+आ=या , इ+उ=यु , इ+ऊ=यू
इ+ऋ=यृ , इ+ए=ये , इ+ऐ=यै , इ+औ=यौ
ई+अ=य , ई+ऐ=यै , उ+आ=व , उ+ऊ=व
उ+ई=वी , उ+ए=वे , उ+औ=वौ , ऋ=अ=र
ऋ+आ=रा , ऋ+ऐ=रै

5. अयवायाव सन्धिः

Specifies the rules for combining ए ,ऐ , ओ , औ
with an अच् .

ए + आ = आय्
ऐ + आ = आय्
ओ + आ = आव्
औ + उ = आव्

We will include detailed discussions on Sandhi Rules

in a separate lesson. For the present, The above may just be noted by the student.

Lesson 7 Past Tense

In this lesson we have introduced sentences. Some sentences use verbs in the Past Tense. Past tense refers to an action that has already taken place. In the previous lessons we saw how some verbs conjugate in the present tense through the addition of appropriate suffixes to the root form of the verb. In deriving the form of the Past tense of a verb, a similar procedure may be adopted, though the derivation will involve both a prefix and a suufix to the root form.

Let us look at the conjugations of पठ्

1.Present Tense

	Singular	Dual	Plural
III person	पठति	पठतः	पठन्ति
II person	पठसि	पठथः	पठथ
I person	पठामि	पठावः	पठामः

2.Past Tense

	Singular	Dual	Plural
3rd person	अपठत्	अपठतां	अपठन्
2nd person	अपठः	अपठतं	अपठत
1st person	अपठं	अपठाव	अपठाम

Let us recall the suffixes added in the case of the Present Tense.

	Singular	Dual	Plural
3rd person	-----ति	----तः	-----अन्ति
2nd person	-----सि	----थः	-----थ
1st person	-----मि	----वः	-----मः

Past Tense	Singular	Dual	Plural
3rd person	अ----त्	अ---तां	अ---न्
2nd person	अ----ः	अ---तं	अ----त

1st person अ----म्   अ----व   अ---म

The rule given above applies to many verbs used in normal conversations.

Lesson 7 Exercise -1

Here are some questions from the lesson.
Answers are mostly found in the lesson itself.
So read the lesson again.

1. तत् इत्यस्य कोऽर्थः ?
2. अव्यक्तं इत्यस्य कोऽर्थः ?
3. महत् इति किं ?
4. तमः इति पदस्य प्रकाशस्य अभावः इति
   अर्थः वा ?
5. कानि एतानि पञ्चभूतानि ?
6. आकाशस्य कः गुणः ?
7. वायोः कति गुणाः ?
8. तेजसः कति गुणाः ? के ते ?
9. उदकस्य कति गुणाः ?
10. पृथिव्याः कति गुणाः ?

Lesson 7 Exercise -2

In this lesson, we have introduced the compound words formed through sandhis. It is useful for the student to remember the simple rules to be applied depending on the vowels and consonants at the end and the beginning of the combining words. In the sentences below the words to be combined are indicated the underscore symbol. Try and form compund words froms from the given words.
At the same time see if you can understand the sentence as well.

1.भवन्तः पूर्वं अवदन् किल कथं पूर्वं आर्यभट्टः

गोलन्तरशास्त्रे पुस्तकं ।

2.सद् एव सोम्य इदं अग्रे आसीत्_इति

उपनिषत् वाक्यम् ।

3.सत् इति अस्य कः अर्थः ?

4.तत् चैतन्यं लोकसृष्टिं अकामयत् ।

5.तातस्य कथां श्रुत्वा किञ्चित् अपि न अवगच्छामि ।

Lesson-7 Exercise -3

1. Try and read the following sentences. They contain some verbs in the past tense. You should be able to translate the sentences as well.

a. एब्रहां लिङ्कन् अमेरिका देशस्य प्रेसिडेण्ट आसीत् ।

b. लेनिन् एवं स्टालिन् रष्या देशस्य नेतारौ आस्ताम् ।

c. सुभाषचन्द्र बसु , सर् सी वी रामन् , होमी बाबा
इत्येते सर्वे लोकप्रसिद्धाः आसन् ।

The sentences have used the past tense of the verb अस्ति in singular, dual as well as plural.

2. Fill up the blanks in the following sentences with the appropriate form of the verb, as in the sentences above:

1. शङ्कररामानुजौ भारते आचार्यौ ------।
2. श्रीनिवासरामानुजः गणिते निपुणः ------।
3. जवहर्लाल् नेहरु भारतस्य प्रधानमन्त्री ------।
4. अशोकचक्रवर्ती अहिंसातत्वस्य प्रचारकः ------।
5. विवेकानन्दचिन्मयानन्दौ आध्यात्मिकाचार्यौ ------।
6. आर्यभट्ट भास्कराचार्य वराहमिहिराः
ज्योतिर्भालशस्त्रज्ञाः ------।
7. कालिदासः कवि ------।
8. श्रीत्यागराजः प्रसिद्धमाकः ------।
9. इन्दिरागान्धी राजीवगान्धी च भारते
प्रधानमन्त्रीणौ ------।

10. वाल्मीकिः व्यासः च प्राचीनाचार्यौः ------।

II. Change the following sentence into first person and past tense.

Ex: सः गतमासे शिकागो नगरे आसीत् ।
अहं गतमासे शिकागो नगरे आसम् ।

1. मन्त्री गतदिने दिल्लिनगरे आसीत् ।
2. सा गतमासे जपान् नगरे आसीत् ।
3. विजयः ह्यः कार्यालये आसीत् ।
4. विल्यम्स् ह्यः चलच्चित्रं द्रष्टुं गतवान् आसीत् ।
5. नरः गतसप्ताहे संस्कृतं पठितवान् आसीत् ।

Lesson 7 Exercise -4
Change the following 3rd person singular sentences in the past tense into 3rd person plural as well as second person singular.

ex: सः संस्कृतं अपठत् ।
ते संस्कृतं अपठन् ।
त्वं संस्कृतं अपठः ।

1. सा कार्यालयं अगच्छत् ।
अगच्छत् - went
2. बालः फलं अखादत् ।
अखादत् - ate
3. सः बालं अनयत् ।
अनयत् - led
4. नरः नगरे अवसत् ।
अवसत् - lived
5. माधवः जलं अपिबत् ।
अपिबत् - drank

2. Choose the appropriate word from those given in parantheses to fill up the blanks. (you will also have to use the appropriate conjugation).

1. छात्रः सर्वदा संस्कृतं---------।

(अतिष्ठत्, अवदन्, अपतत्)

2. नराः फलं---------।

(अहसत्, अपिबत्, अखादत्)

3. माता पुत्रं---------।

(अक्रीडत्, अचुम्बत्, अखादत्)

4. त्वं ईश्वरं ---------।

(अयच्छत्, अनमत्, अलिखत्)

5. अहं चलच्चित्रं ---------।

(अगर्जत्, अजयत्, अपश्यत्)

6. वयं दरिद्रेश्य धनं ---------।

(अक्रीडत्, अलिखत्, अयच्छत्)

दरिद्रश्य - to the poor

7. आवां सदा सत्यं ---------।

(अवदत्, अनमत्, अपिबत्)

8. यूयं ह्यः किं---------।

(अगर्जत्, अलिखत्, अपठत्)

9. युवां प्रतिदिनं किं ---------।

(अपश्यत्, अहसत्, अकरोत्)

10. तानि फलानि वृक्षात् ---------।

(अपश्यत्, अपतत्, अतिष्टत्)

Lesson 7 Exercise 5

Fill up the blanks in the following sentences.
(Choose the appropriate word from the following)

अहं, आवां, वयं, त्वं, युवां, यूयं

1.------ह्यः दूरदर्शनं अपश्यम् ।

2.------ नगरं अगच्छाव

3.------ किमर्थं अहसतः ?

4.------ कदा भोजनं अखादत ?

5.------ गतसप्ताहे पत्रं अलिखतं ।

6.------ देवं शिवं अनमाम ।

7.------ निरन्तरं संस्कृतं अपठाम ।

8.------ संस्कृतपरीक्षायां अजयाव ।

II
See if you can write Ten simple sentences about your childhood. The list of verbs given in section will be more than adequate for you to form the required sentences.